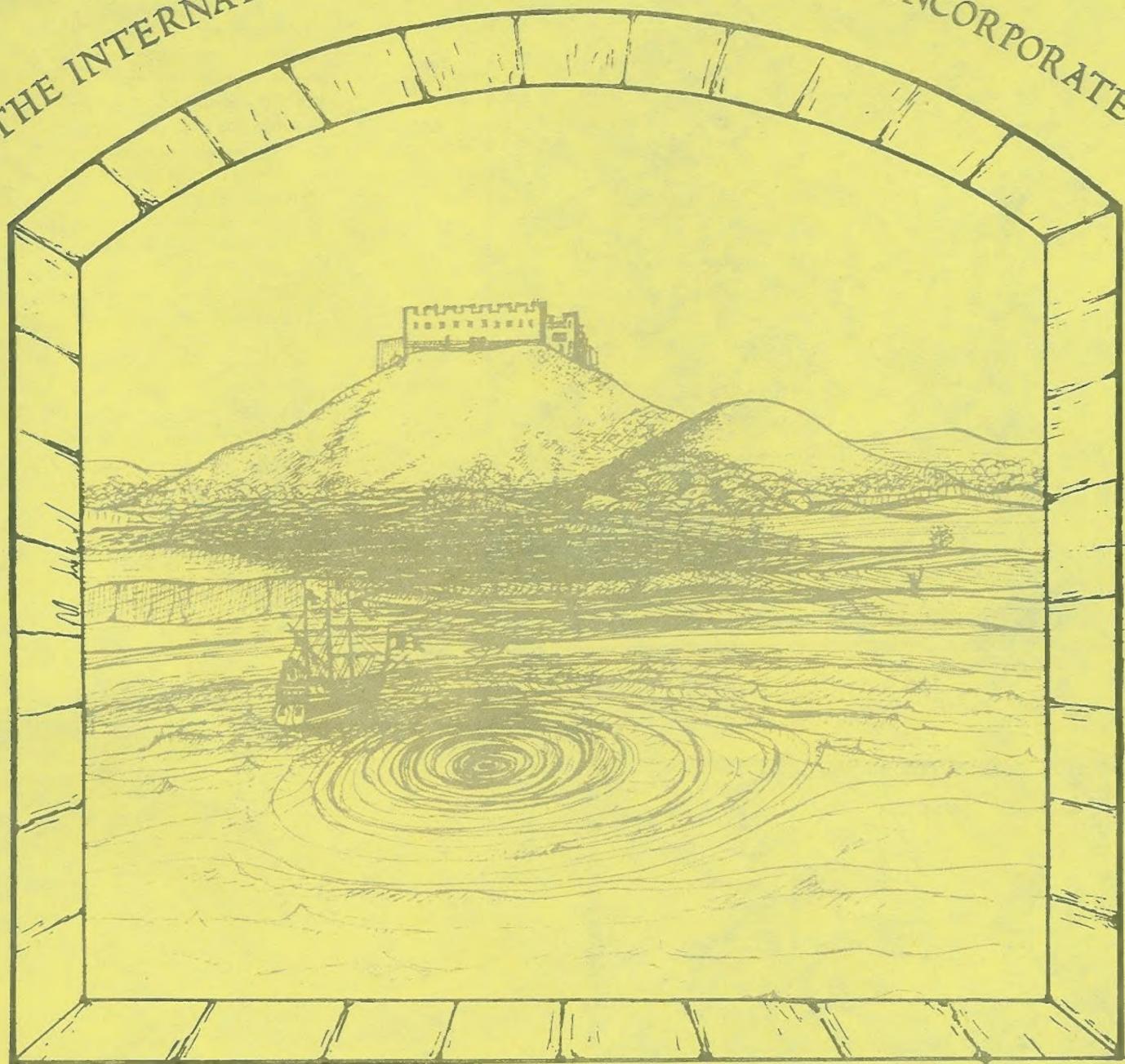


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PLANE III

LIBER 60 THERE GOES GALAHAD

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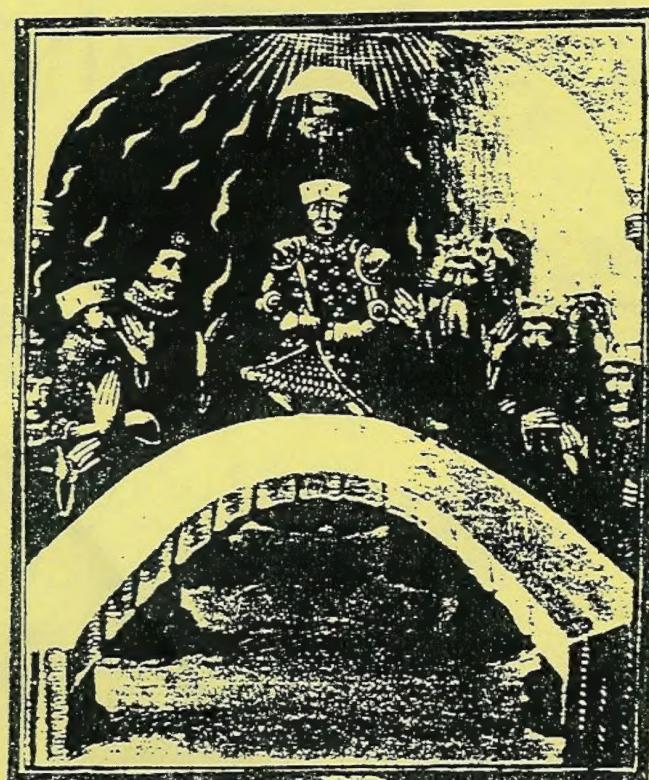
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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



There were three tables associated with the Grail: the Table of the Last Supper, the table at which the guardians of the cup first sat, and the Round Table of King Arthur and his knights. According to tradition, all three were round, and those who sat at them were dedicated to the seeking of spiritual wholeness.

The Grail appeared at King Arthur's Round Table 450 years after Christ's Passion, on the feast of Pentecost, the day predicted for the arrival of Galahad. In the presence of the Grail he is ushered in, and all the knights lose the power of speech. In the Bible, Pentecost was the day when the disciples suddenly 'began to speak in other tongues, as the Spirit gave them utterance'; they were enlightened in the same way as the knights were by the coming of Galahad (realizing that the Waste Land would be healed along with the Fisher King). At the Pentecostal table, tongues of fire radiate out to the disciples just as rays of light from the Grail stream down to the knights.



Galahad in the Siege Perilous.
Manuscript illustration from *Li Roumans du bon chevalier Tristan*, Ms. Fr. 99,
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#227

Beloved and Respected Companions

THE ESOTERIC TRADITION AND THE TEMPLE

The Rosicrucians and the Rose Croix

It is not possible to explain Rosicrucianism in a simple, straightforward manner. As is the case with so many of the subjects I have dealt with in the last 10 Libers, accounts of the characteristics and history of the Rosicrucians are a mixture of facts, fables, legends and sometimes deliberate invention.

The Rosicrucians of the 17th century were profound, mystical Christians. They were adversaries of the Catholic Church of that time because of its intolerant attitude. The Rosicrucians therefore tended more towards the Protestant trend, in spite of the anti-esoteric posture of the latter. It is evident that this term no longer resounds today even in circles which bear its name. The Rose-Croix of Freemasonry are not always Christian — they are rarely esotericists — and the modern Rosicrucians have a different orientation. However, we must render to Caesar the things that are Caesar's.

ROVICRUCIAN HISTORY Those who would like to study the history of the Rosicrucian movement (the real one, that of the 17th and 18th centuries — and not the reconstituted American organizations of today) should read the book History and Doctrine of the Rosicrucians by Sedir. In addition History of the Rosicrucians by F. Wittemans, the one bearing the same title by Serge Hutin, and Templars and Rosicrucians by Robert Amblain are also valuable. With these books, the profane reader will have sufficient information concerning the Rosicrucians, whose main goals consisted of: healing the sick; and giving anonymous help to individuals, human organizations or states, if their cause was just. It is also said they engaged in political action tending towards the establishment of a universal state, European first, then global (2nd) religious action tending to a return to a more pure or pristine Christianity, nearer to its source and lastly, by the action of the brethren of the Rosy-Cross, to reintegrate man and nature into their original state. This program was eventually given to less mysterious organizations which were closer to the profane world. Among these initiatic movements we point to the more known ones, namely: Martinism and Freemasonry. The rational branches of Freemasonry work

together to realize this program of the Rosicrucians in the social and political spheres. Martinism was given a task which is more occult and esoteric.

CHRISTIAN ROSENKREUTZ The legendary founder of the Order, Christian Rosenkreutz, who was supposedly born in the 14th Century in Germany, has never been identified historically. In point of fact, this name is a symbolic one. According to Robert Ambelain, the Hebrew *roz* (*rosah*) means "secrets", "*rosen*" means prince, and "*koroz*" means "herald". This is why "*kerazid*", in Hebrew, "herald of God", is, in the Jewish angelology, the name of the angel of proclamation. Thus, "Rose--" [this name is unclear on the manuscript we are translating from - Ed] only appears to be a German name; in reality it is a name of function, or office, by deformation of the Hebrew "*rosah koroz*", thus meaning "Herald of the Secret", which perfectly qualifies or describes the function of the Rosicrucians. But what is the secret? This name, which refers to God Himself, in esoteric writings, is referring to the Siphra Didzeniutha of the commentaries of the traditional "Gemara" of the Talmud, or Holy Scriptures, particularly the Book of Daniel "God is His own secret..." The "*rosah koroz*" of the Rosy-Cross is but the herald of God, therefore a vehicle of the angel Keraziel.

In order to realize their great plan, which would require many centuries, the Rosicrucians utilized all the traditional occult forms of knowledge: alchemy, magic, theurgy, astrology, etc.. Their doctrine was a combination of the Christian Gnosis and the Jewish Kabalah. They were, in reality, Christian Kabalists.

THE ROSICRUCIANS OF THE EAST There is a particular branch of the Rosicrucians named "Rosy-Cross of the East". Gerard Heym, in L'Initiation, the organ of the Martinist Order, (1963, #57 p.47), quoted "the Order of the Asian Brotherhood" also named "Knights of St. John the Evangelist", reorganized around the year 1750, then around 1780. The center was located in Thessalonica. In fact, they were the "Rosicrucians of the East". Before 1914, Papus received the filiation of said "Rosicrucians of the East" from someone who had himself received it in Cairo. That particular person became a member of the Supreme Council of the Martinist Order. No other person than Papus possessed this filiation, not even Teder, his successor.

It should be mentioned that Asia has nothing to do with this Order of Esoteric Knighthood. It is only because the grouping of the letters makes it convenient for a sigil that the name was chosen. In fact, the candidate, during his inception into the Order received the Ordination of *Eques A Sancti Joannis Evangelistae* which, when grouped, spells EASIE. The cloak of the Order was black with a white lining, all made of linen, which fell to a few inches from the floor. (The black on the outside symbolized prudence, wisdom, consistency in adversities

and peril, humility, and hidden knowledge. As a colour of mourning it meant that the initiate was dead to the world. The white of the interior symbolized the inner light, the absolute truth, the regeneration into and by the Higher, the purity of the soul. On the cloak, near the shoulder, was placed this insignia: Under the cloak the knight wore a collar and a particular piece of jewelry.



According to the initiate who transmitted this initiation to Papus, it is to the Rosy Cross of the East that the ordination given by don Martines de Pasqually to the Reaux+Croix comes. This movement also brought to the surface the method of the "inner way" taught by Louis-Claude de Saint-Martin which is in reality *spiritual alchemy*. Two cities were particularly important for the Knights of St. John the Evangelist: In Italy, Venice and in France, Marseille. Even today the crypt of Saint Victor and his famous Black Virgin play an eminent role for the members of the Order, for this Black Virgin is their patron saint.

CREATIVE PRAYER The Rosicrucians knew of the invaluable effects of prayer. They knew that creative prayers laid on the occult rule mentioned by Cornelius Agrippa in his famous Occult Philosophy which states that Holy Scripture is a compilation of "historical facts" that have their roots in the "archetypal world." In order to make a prayer more efficient, it becomes necessary to link it to the appropriate event which is its celestial archetype. Thus in order to have a safe maritime journey the prayer should evoke the crossing of the Red Sea by the Israelites led by Moses. Because this crossing is not only an historical event, but also the "permanent image" of the pilgrimage of human souls, which are crossing the "troubled waters", mentioned in Genesis, while travelling to the heavenly city.

The method of prayer used by the Rosicrucians was one where the operant was devoid of all profane clothing or metallic objects. He wore a white alb made of linen and a cordonier. He wore sandals consecrated solely for such occasions. When praying, his head is uncovered. For exorcisms he wore his hood attached to his alb. He operates before an altar made up thusly: altar cloth made of golden silk upon which is placed the Gospel according to Saint John opened at the first chapter. On each side of the Bible is a candlestick with a beeswax candle (incense if desired).

THE CHRIST SYMBOLIZED We may also add that the custom of honouring the Gospel and allowing it to assume the role of "condenser of the presence of the Christ", was known in the times of the Emperors of the East. In Byzantium, the emperor had, on his right, a chair richly decorated, upon which was placed the Gospel of St. John written on parchment. On this Gospel was placed a lit candle. This whole scene symbolized the Christ, who was invisible but present. This practice was later adopted by the Cathars.

OVERVIEW OF THE DOCTRINE

The doctrine of the Rosicrucians of the 17th century is also that of Martinism since the time of Louis-Claude de Saint-Martin and his teacher Martinez Pasquales. It is that of the Christian Kabalists of the Middle Ages and the Renaissance. I am giving an overview here so that everybody may understand the reason why certain operations were performed. This doctrine is, in fact, the esotericism of the Judeo-Christian tradition.

CONCERNING CREATION

God, as an Essential Being, existing by Himself and in Himself, without need or variation, infinitely good, infinitely wise, because He is infinitely perfect and All-Powerful. By being omnipotent and eternal, His Power was necessarily exercised over eternity and all beings.

According to the scriptures, God made creation after creation, universe after universe, probably separated by interval periods of non-being analogous to the famous "seventh day" when "God rested". (Genesis 2:2) [These periods of activity and rest, of out-breathing and in-breathing, of creation and un-creation, are called in the East: Manvantara and Pralaya. In the Old Testament a period of manifestation or Manvantara ends with the entrance of Noah into the Ark. Pralaya -- the Flood -- then follows. When the Flood subsides a new epoch begins. The period between Manvantaras may be immense. - Ed]

When the beings who were integrated in one of these creations came into manifestation by their own volition, a sort of self-determining act, when they came to the end of that creation, they remained fixed at that final stage to which they came. And it is a sort of mysterious "FIRE" which keeps them fixed, hardens them and prepares them for the role they are going to play in the next creation.

Thus, when fixed in evil, they will remain, in the next creation, instruments of temptation, of corruption, of destruction. These are the demons.

When fixed in goodness, they will remain in the next creation, instruments of liberation, or purification, of creation. These are the angels, or souls that are chosen and "set aside", as Saint Paul said.

As far as the creatures that are not fixed, because they came forth for the first time out of non-being, each will play their particular role, while carrying within themselves their own heaven and hell, a state which will remain for as long as they participate in that particular creation. These creations are called **aeons**. They are cycles and when they constitute a general creation they are called **aeons of aeons**.

CONCERNING THE PREEEXISTENCE OF SOULS

The name Adam does not refer to a carnal being but a collectivity. When we say "Adam" it is as if we were saying "the army". The first Man was an egregore, and it is the central spirit of this egregore who was the true Adam. As Origen said: "Souls have preexisted, as a population..." The Scriptures also hint to this.

Most of the Biblical citations which have anything to do with the preexistence of souls have been used to support the belief in reincarnation by those who believe in it. We can see why one can easily be confused.

OF THE TEMPTATION AND FALL OF MAN

The notion of temptation (by the principle of Evil and by the beings within its orbit), for preexisting souls, is an integral part of Christianity and Judaism. To deny that there was a Fall and a spiritual degradation of man is to deny the incarnation of the Christ and to remove the value of redemption; it is also to deny the value of his sacrifice. All of the foregoing are fundamentals of Christian belief.

One could look at the Fall as a sort of explosion of the egregore, the dispersion of the collectivity, its corruption, analogous to the corruption of the body at death. And since we are talking about a fall which followed a spiritual degradation, this implies a descent into the corresponding planes of existence which are the inferior ones, by a progressive materialization leading to an animal-like state, and even beyond.

CONCERNING THE REDEMPTION OF MAN

Just as a perverse intelligence prompted preexistent souls to plunge into darkness, so will a pure one re-illuminate them.

Many passages in the Old Testament speak of the Messiah, his coming and the circumstances surrounding his coming. The messianic prophecy is one of the elements we should consider the most in all the Scriptures.

If we imagine a pearl necklace whose string breaks and the pearls fall and scatter in all directions, then we will have an idea of the Fall, because now we no longer have a necklace; we must now look for 'the pearls.'

Most of the pearls will be lost in some dark place, under some furniture and it will take time before they're recovered even if we look for them persistently. Others will be easily found because they would not have strayed far from the point of the Fall or from the eyesight of the owner of the

necklace. Each pearl carries within itself its own destiny, just as preexisting souls carry theirs within themselves.

When the owner of the pearls gathers them, he will string them anew with a new string just as they were prior to the break. When this has been done he can once again speak of "the necklace" instead of "the pearls."

If they are any pearls missing, it would be due to the imperfection of the means utilized for the search, or the negligence of the searcher. But if our owner is a perfect being, if he has all the necessary means to search for his pearls, and if he has the time required and is without impatience, he would gather all of them.

Let us replace "pearls" by "souls", "necklace" by "Total Man" and the "owner" by "God", then the problem of final restitution is resolved, and the apocatastasis is justified.

CONCERNING THE REDEMPTION OF NATURE

The degradation of the First Adam caused the degradation of the original creation, over which he was guardian. This constituted the ideal image having the prototypes of all the creatures (vegetable & animal) according to the Platonist view. This is why in the famous Garden of Eden (which is an ideal state, purely spiritual and not material) the animals and vegetables mentioned in Genesis are but "essential archetypes", having, each, all the preexisting souls of the beings of its kind. Eden is the world of essence. After the Fall, what he had was degraded and became that of substance, as a result of this materialization.

This is why the redemption (which took place) and the reintegration (which is progressive) of man, labours of the Christ, has to be followed by that of all Nature. This is the labour of Man, although his own redemption already brought a purification "in principio" of the fallen creation.

This reintegration of souls, other than that of humans, (vegetable and animal which are found in Nature) is also alluded to in the Scriptures.

CONCERNING THE APOCATASTASIS OR FINAL REINTEGRATION

There is no eternal hell, there are only sojourns in creation. These sojourns correspond to the ultimate state in which the Creature was "fixed" when the end of the Universe in which it participated came to be. The same goes for Heaven which, in relation to this type of reasoning, would be transitory, the Creature being able by his aloofness to, once again, fall. In point of fact, this second point is very unlikely because the Creature would, by this time, be perfect, therefore incapable of

succumbing to temptation. He would have removed all powers from the entities of darkness and his probation on the plane of manifestation would have been over.

In the esoteric exegesis of the Scriptures, the names of peoples who were enemies of Israel were emblematic of demonic legions. The Cappadocians, called Caphthotim in Hebrew, from the word meaning apple, or pomegranate, are fallen angels, the apple being the symbol of knowledge and evil (a play on words on the Latin 'malum') and the pomegranate symbolizing the lower world. It is for having swallowed six seeds of the pomegranate that Persephone could never return to her mother Demeter, in the world of the living, after she was kidnapped by Hades. *Israel* (Hebrew: man of God) is but humanity in its entirety, the collectivity of human souls and Egypt, Cappadocia, Cyrene, designate different creations, other universes. "From beyond the banks of ten rivers of Ethiopia my supplicants will bring me offerings" (Zephania 3:10) Ethiopia (in Hebrew: Chus, meaning "blackness") signifies esoterically "the Black Ones", or fallen angels. "For now I will issue orders and shake the House of Israel among all the nations as you shake a sieve so that no pebble can fall on the ground." (trans: grain of wheat) We know that wheat is a symbol of the soul and in the sacred texts, particularly the New Testament, the Christ, is the divine sower, as the devil is the sower of iniquity. This, briefly, according to Robert Amblain, was the doctrine of the original Rosicrucians.

CHRISTIAN ROSENKREUTZ (continued)

It is uncertain when the word "Rosicrucianism" was first used. As a belief system, it came to the notice of the general public in the seventeenth century when an anonymous work now known as the *Fama*, mentioning a mysterious personage called Christian Rozenkreutz, was published. The German word *Rosenkreutz* means "rosy cross". At this point it may be useful to look at the symbolism of the Rose and the Cross to see why they were chosen as the name of this legendary personality.

The Rose and the Cross are very profound symbols in the sense that if we meditate or even think about them, they affect us deeply. Like the symbol of the Grail, regular meditation on the Rose and the Cross can have very strong effects on our inner lives.

THE CROSS Let us begin with the Cross. No single culture or religion can claim to be the originator of the Cross as a symbol. It is found in all religions and cultures from time immemorial, and belongs to the common heritage of all mankind. In Jungian terms the Cross is one of the basic symbols through which that "data bank", the collective unconscious, containing the accumulated knowledge of the evolutionary experience of the human race, tries to convey to us certain aspects of transcendental reality.

In ancient civilizations, the Cross was a schematic representation of the insertion of the microcosm within the macrocosm. That is to say, the Cross was considered by the ancients as an affirmation of the existence of man as a miniature of the cosmos possessing the same structure and animated by the same cyclical impulse of creative force.

Down through the ages the Cross has evolved in many forms. The oldest is the equal-armed cross known as the *Crux Quadrata*; then there is the Latin Cross or *Crux Inmisa*; the Egyptian Cross or *Crux Ansata*; the Celtic Cross, *et cetera*.

SYMBOLISM OF THE CROSS Whenever most people think of the Cross they tend to think of the crucifixion. In fact the Cross existed long before the crucifixion. In early times, for example, the equal-armed cross represented the four cardinal points and the four alchemical elements of Earth, Water, Fire and Air. The Cross also symbolizes the active masculine principle which is vertical, and the passive feminine principle which is horizontal. If the human body is envisaged with standing with feet together and arms outstretched horizontally, the image would correspond exactly to the design of the Latin Cross, corroborating the symbolism of the insertion of man into the cosmos represented by the four cardinal points.

In the astrological tradition, the twelve signs of the Zodiac are arranged in such a way that three signs are placed on each of the four cardinal points, each point representing one of the four elements. This arrangement was known in antiquity as the "Rose of the Winds," with the probable connotation that it was the Cross of the Four Elements which, when brought into equilibrium, will permit the Wind of the Spirit or the Rose to blossom forth. One could also stretch the symbolism further by visualizing the Cross as spinning on its axis, pushed by the creative, cyclical and evolutionary Wind of the Spirit to delineate time and space, the necessary conditions for material manifestation.

THE ROSE The spread of the Rose as a flower in the West was probably due to the arrival of the Arabs in the Iberian Peninsula. It subsequently became part of the culture of many nations and is prominently encountered in literature, music, painting, embroidery, heraldry, legends and religion. This was due to an almost universal appreciation of its qualities of elegance and beauty, which have made it the ideal symbol of nobility, love and perfection.

The Red Rose came to symbolize the passion of love or the passion of suffering. The average rose, in the Middle Ages, was probably a spindly shrub. Suffering was symbolized by this shrub's struggle to transform gross material nourishment from the earth to produce its beautiful flower, a flower so delicate that it had to be surrounded by thorns. The red colour of the Rose also

symbolizes the red fire of the spirit which pushes man to perfect himself in the crucible of material life — the Cross of the Four Elements. The Rose was used in the Middle Ages as a secret sign by many members of spiritual and intellectual movements that dared to question the beliefs of the established church. For these free thinkers, it represented the fragile flame of awareness with the aid of which the hidden truths of Universal Harmony might be rediscovered. Even Martin Luther, one of the Fathers of the Reformation, adopted the cross with a rose in the center as his personal emblem.

According to the French writer Gérard de Sède in his books La Rose-Croix and Le Secret des Cathares, the first time an emblem combining the Rose and the Cross was publicly displayed was in the eleventh century in Spain in the independent kingdom of Aragon.

There is a legend surrounding this event according to which an Aragonese Knight named Iñigo Arista, in the midst of a fierce battle against the Moors, suddenly saw a cross of light in the sky with a rose on each of its arms. Taking this as a sign from God that his side would triumph, Arista plunged with great determination into the fray, from which the Aragonese emerged victorious. A monastery to commemorate this event was erected near the site and dedicated to St. John. This is the monastery of San Juan de la Peña, which today can be found near the town of Jaca in the province of Huesca. Some time later an Order of Chivalry with the emblem of the Roses and the Cross was founded in the monastery.

Gérard de Sède writes that there is a historical record which relates that in 1623, the agents of the French King Louis XIII mentioned in a report that members of a secret Rosicrucian fraternity participated in a solemn ceremony at each feast of St. John in San Juan de la Peña. In the monastery today one can see a painting depicting the legend of Iñigo Arista, as well as the tombs of twenty-four Knights of St. John, each decorated with the four Roses and the Cross.

The unusual character of this historic site and the gentle beauty of the countryside in the surrounding provinces of Huesca and Navarre makes a trip to the region a "must" for spiritually minded travellers planning a visit to Spain. San Juan de la Peña is really a huge cave converted into a monastery. It is impressive not only because of the grandeur of its setting and its unusual construction, but because the atmosphere of what was undoubtedly a place of high spirituality still lingers in spite of a recent extensive program of restoration. Who knows what a respectful pilgrim to the monastery may have experienced there?

Returning to the history of the Rose and the Cross, Gérard de Sède also mentions that the banner of Raymond VI,

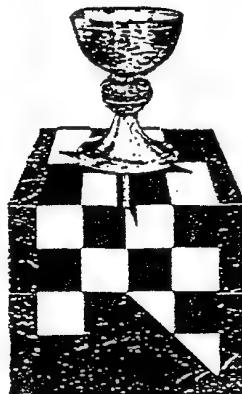
Count of Toulouse, who tried to defend the Cathars against the armies of Innocent II, was in the form of a cross, described in heraldry as de gueules à la croix et pommetée d'or. In heraldry *gueule* means red and was derived from the Arabic word *gul* meaning rose. De Sède sees a link in the fact that at the time, Aragon was the most loyal ally of Toulouse in its fight against the papal army led by Simon de Montfort.

Yet another meaning of this beautiful symbol is that the rose represents the soul of man unfolding on the cross of the body, as he experiences and overcomes the trials and vicissitudes of life.

Against this rich tapestry of history, legend and symbolism, it can be seen why the Cross with the red Rose in the center, representing man's noblest aspirations, was adopted as the emblem of the Rosicrucian movement. Its basic tenets, which stem from the distant past, are shared by other spiritual groups but its true origins lie hidden in the records of secret fraternities, with the result that writers have given different versions of its history and of the often enigmatic personalities who are known to have been its emissaries.

We will continue!

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#228

Beloved Companions and Seekers of the Grail

THE QUEST OF THE HOLY GRAIL

Lecture Six : Galahad

The stories of the Grail were passed on over the centuries and freely elaborated on by generation after generation of storytellers

and poets, "and this" says Charles Williams, "rather than anything else, was the first cause of the invention of the sacred and glorious figure of Galahad." Galahad replaces Perceval as the central hero of the later Grail stories, in particular of the Queste del Saint Graal (about 1225), and then of Thomas Mallory's Morte d'Arthur which is the definitive form of the Arthurian stories for English-speaking readers. While the stories developed by trial and error and according to the likes and dislikes of generations of authors, we may also feel that something deeper was going on and that little by little the essence of the inner history of the Grail was rising to the surface of consciousness. If so, then we may expect to find in Galahad a new level of understanding of the inner quest. However, among those with a spiritual interest in the quest, Galahad is an oddly controversial and, for some, enigmatic figure.

"Galahad is a cardboard character ... because he has no failings he is not human," says Richard Cavendish and even John Matthews, whose spiritual metier is precisely the Grail material, says unenthusiastically "(Galahad) is a difficult archetype to work with."

Before going further we will tell the story of Galahad but only very briefly and that for a reason we shall develop in a moment. Galahad was the son of Lancelot and Elaine, the daughter of Pelles the Grail King, brought up mysteriously (Williams suggests that Merlin carried him to Blanchfleur, Perceval's sister, for rearing), he comes to Arthur's court as a knight amidst many marvelous events, for example: he is the first to be able to sit in the Perilous Seat at the Round Table, which reveals him to be the one who will preeminently achieve the Grail. Through him the Fisher King is healed, and after many adventures he, with Perceval and Bors, comes to the place of the Grail and dies in ecstasy after receiving Communion from the Grail at a Mass offered by Josephus, son of Joseph of Arimathea, and then the Grail passes beyond knowledge...

"A great marvel followed immediately on Galahad's death: the two remaining companions saw quite clearly a hand come down from heaven... It proceeded straight to the Holy Vessel and took both it and the lance, and carried them up to heaven, to the end that no man since has even dared to say he saw the Holy Grail."

Queste

Now, one difficulty with the character of Galahad, which makes him appear "cardboard" to Cavendish, is that he is utterly simple and direct in his movement, through all the adventures, towards his goal. He has no faults, he is in fact a truly Good man, so he is called "The Good Knight," and so he seems impossibly strange to us — as strange, maybe, as a visitor from another planet! Yet is not the simplicity of goodness what is in fact proper to humanity? Indeed Galahad entirely

expresses the idea, Kabalistic if you will, of humanity as a perfect vessel for the Divine light. And this is a little terrifying ... as C. S. Lewis observed it is not so ultimately alarming if one fears a demon, but what if one meets an angel and can only flee in fear?

With that, perhaps excessive, caveat we do say, nonetheless, that the Galahad character requires especially the approach of reading the story and travelling with him as it were. For this reason we have not summarized the story in detail but rather ask you to acquire The Quest of the Holy Grail (the readily available paperback translation if the Queste) and ride along in Galahad's company for a time. I daresay that most readers for whom the Quest is at all appropriate as a spiritual way will find the character of Galahad finally exhilarating like a spray of cold water, and perhaps say with Lancelot, his much more earth-bound father who at the end travels with Galahad alone for half a year in the mysterious Ship of Solomon (set adrift on the sea of time by Solomon and painted in red, white and green),

"Truly, never before knew I of so High adventures done, and so marvellous and strange."

A. E. Waite is also, as so often, insightful, -- if also often, flowery, on the character of Galahad:

"As compared with the rest of the literature, we enter in his legend upon new ground, and are on the eminence of Mount Salvach rather than among the normal offices of chivalry ... The atmosphere of the romance gives up Galahad as the natural air gives up the vision from beyond... He issues from the place of the mystery... Galahad's entire life is bound up so completely with the Quest that apart therefrom he can scarcely be said to live."

The Hidden Church of The Holy Grail

A second objection to Galahad, and more than the first (I take this to be the source of Matthews' difficulties, is that in passing with the Grail beyond the circle of the world we know, it contradicts the supposed "here and now" accessibility of the Grail. Matthews says that "it (the Grail) is for all men to find and recognize within themselves. For we are all Grails when all is said and done." Therefore "Galahad can learn from us", along these lines -- one supposes -- of being a more democratic man, more like "L'homme moyen sensuel", as well as we from him. I suspect that one important question is whether, granted that we are all vessels potentially of light, there is not first of all the one Grail of the three tables, and first of those: that of Jerusalem. However let us propose to postpone direct consideration of the nature of the Grail to our next lecture and here follow a somewhat different path of access into the meaning

of Galahad, one suggested by the conclusion of the "Heart of Wisdom Sutra" -

"This is the Great Mantra, the Incantation which dispells all fear: Gatte! Gatte! Hara Gatte! Hara San Gatte! .. Gone! Gone! Gone Beyond! Gone utterly Beyond! O What an Awakening! All Hail!"

Again, are we wrong in supposing that those from whom the Quest of the True Grail is meant will resonate inwardly to these words? In any case they seem to me entirely appropriate to the Quest of Galahad, for what he was seeking was not something in this fragmented world of reflections, but something at the Root Above, and his purity was manifested in an air of velocity which was always with him even in repose and which in the end carried him beyond all things and revealed that henceforth the vision of the Grail is only for the one who can similarly pass Beyond.

Charles Williams, poet and true mage, perhaps understood this quality of Galahad better than any other contemporary writer, and I should like to educe here two quotes from Williams -- the first not directly concerning Galahad but, rather, concerning the "velocity" we have spoken of as his chief characteristic ...

"'The flight of the alone to the Alone' ... Speed, speed and always speed! His mind remembered that wild careering herd; so, and swifter than so, he desired the Return. He seemed to hear the beating of hooves..."

The Place of The Lion

The second from his poem "The Last Voyage."

"Through the sea of omnipotent fact rushed the act of Galahad.

He glowed white; he leaned against the wind down the curved road among the topless waters.

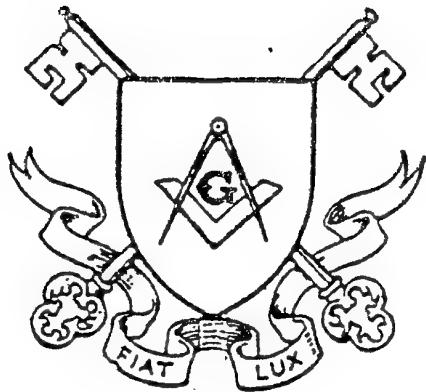
He sang Judica te, Deus; the wind, driven by doves wings along the arm-taut keel, sung against itself Judica te, Deus.

Prayer and irony had their say and ceased; the sole speech was sped...

In the monstrum of triangular speed, in a path of lineal necessity, the necessity of being was communicated to the son of Lancelot.

The ship and the song drove on."

-o-o-o-o-o-o-o-o-



#229

DEACONS—SUPERINTENDENTS

"Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre". The Great Light



THE Junior and Senior Deacons in a Masonic Lodge may be said to constitute the Second Order. Kabballistically they correspond to the Sephiroth Geburah (Justice) and Chesed (Love), while the Chaplain is represented on the Sephirotic Tree by Tiphereth (Beauty), for we are instructed to worship the Lord in the *Beauty of Holiness*.

2 The office and function of Deacons is most ancient and honorable. Long before the Christian Era, the Mysteries were served by the Deacons thru many notable rites and systems. Their position,

just next below that of fully ranking elective officers, both in religious, philosophical and fraternal rites, is one peculiarly prominent, for to the deacons falls the active floor work, whether in temple, chancel or lodge room.

3 Ordinarily, the Senior Deacon is the direct appointee of the Worshipful Master while the Junior Deacon is the appointee of the Senior Warden and thus an ancient tradition instituted by the Roman law-givers is perpetuated in the Masonic Work. The Junior Deacon works under the direction of the Master and his Wardens, in association with the Tyler, but the Senior Deacon's work is, if well executed, possibly the most spectacular of all the floor work for the Senior Deacon's presence and voice are in constant evidence.

4 The Masonic Senior Deacon corresponds to the Rosicrucian Conductor of Novices, and in this capacity, the Senior Deacon in a Masonic Lodge performs, symbolically, a two-fold function, Guide and Instructor, for it is the Senior Deacon who renders the "Middle Chamber" Instruction to the Neofite who is being passed to the grade and degree of Fellow-Craft.

5 Again Freemasonry sets before its members an illustrious example. Again the Craft appoints men to exemplify the great service man should give to his fellow-men—guidance and instruction. In this guidance and instruction, the sublime principles of Justice and Love are enshrined and set forth by every precept it is possible to adduce. It is well, therefore, that the Great Light of Freemasonry admonishes Deacons to be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. To be sure, this advice is commonly assumed

to have been intended for the deacons of the early Christian Church, but singularly enuf, it applied also to those who were deacons in the Mysteries long before the time of the Apostolic writer, who gave therefore, only the same admonition to which the Deacons of the Mysteries were already accustomed and which was a requirement for their particular office.

6 The duties of the Deacons are not alone to carry messages of certain officers and to attend certain alarms. In this respect they have as their mythic analog, Mercury, the Messenger of the gods. We have already mentioned the truth that Masonry operates under a definite occult or spiritual "Ray". The Senior Deacon, esoterically, may be likened to the actinic property and potency of that Ray. His work it is, that vitalizes the general floor work of the Lodge and, in association with the Master, it is he who actively assists in bringing the Neofite to Light and then makes that Light clear and lucid by his subsequent interlocutions.

7 Until the final moment in the Masonic Drama, the Senior Deacon is the "faithful friend" of the Neofite, but there comes a time when that Neofite must stand alone. This is peculiarly symbolic of human life. In our progress thru life and in the acquisition of human experience, we are dependent upon faithful friends for a vast part of what we commonly call our success. Our failures in life, if we have had failures, are largely due to our lack of faithful friends.

8 The Senior Deacon's work therefore, symbolizes the friendships we sustain in our life journey and teaches us how greatly we depend upon them for a successful issue in our affairs and in the ultimate realization of our ambitions. In human life also, there come times, however, when we must stand alone and make individual decisions in crises upon which depend our ability to "rise" from a lower to an higher estate in the scale of progress. The Senior Deacon cannot "raise" the Neofite to whom he has been such a devoted companion and friend. Only the Master can raise the Neofite, and in human life, our friends cannot, at critical moments raise us out of our normal status. Only our own decessions, our own stamina, our own intensity can make it possible for the Greater Master of Human Destiny to raise us to a Sublime Degree of Mastery.

9 The Senior Deacon is the one who, in Masonry, guides the Neofite to true esoterism. Occult means "hidden". Esoterism means "for the few." It is only the few who have the stamina to win thru life's battles. It is only the few who win thru in the symbolic journey on the floor of the Lodge. The Senior Deacon guides the Neofite right up to the esoteric point in his progress where he must leave him because some things in life can be undertaken only on one's own initiative and alone. The Senior Deacon carries the Neofite only as far as the Law of Limitations permits, but from that point, he must surrender his charge to a higher power than his.

10 To the thoughtful Neofite, the Senior Deacon becomes invested with a special significance for the latter becomes, for the time being, the Neofite's consciousness. The Neofite makes a considerable portion of his Masonic journey in a state of darkness and even after he has been brot to Light, he is dependent upon the Senior Deacon for articulation. In this state of darkness, wherein he cannot or may not speak for himself, he hears the voice of the Senior Deacon altho he cannot always see him. This, in a way, symbolizes the clairaudience or power of spiritual audition the Neofite should, legitimately seek to develop permanently within and for himself. He experiences, while in this status of comparative helplessness, a clearer comprehension of the bonds under which his real Self functions. It is as tho he were in a different world, which in truth he really is, a world wherein another must speak for him, answer for him, identify, certify and testify for him. It teaches him what he must do for another whenever he may be called upon in the outer world, to do so.

11 Under the Senior Deacon's care, the Neofite is, seemingly, in another world, a world to him of unreality, wherein he has the power of locomotion to be sure, but only as he is guided by his unseen Pro-

tector who becomes his eyes, his mouth and his director, only audition being left to him. The bonds of physical inability become tangible to the Neofite under such circumstances and if he is sensitive, he becomes unconscious of a phase of mental existence only, that accentuates his inner perception and gives him a foretaste of the powers that are his birthright if he will only develop them when the ritualistic environment is removed.

12 While in this status of darkness, the Neofite is acutely conscious of the eyes of the Brethren fixt upon him. In this consciousness, he becomes aware of the searching activity of the Masonic emblem of the All Seeing Eye, which is not alone a Christian symbol but one of far greater antiquity. It is the Eye of Isis, searching for Osiris and it is the Eye of Siva which annihilates Time and Space and symbolizes omniscience. But far deeper than either of these ancient symbols, the consciousness of vision concentrated upon him at a time when he is psychologically sensitive to an avanzst degree, should remind him of the inner eye within himself, the cultivation and development of which alone, will make him a true Master ultimately because its stimulation into activity means the quickening of other associated faculties of spiritual perception thruout his entire organism.

13 This inner eye, a true all-seeing eye of his own, is the Pineal Gland, whch has been regarded until recently as a vestigial organ, but is now known to anatomists to be a true third eye, with the same elements as are found in the retina of the ordinary optic. Until and unless the Neofite develops this third eye, he cannot travel in foreign countries for he could not recognize them even if he could penetrate into them and it is useless for a blind man to attempt to travel, even in his own country. When the Neofite therefore, sets out upon his Masonic journey in search of Light, he is searching for a light that is not alone of this world, but of subliminal worlds, a light that can finally be born only within himself, and all the symbolism of Masonry leads up to this sublime concept of Light.

14 It is only while man is in a state of darkness to which he has been confined or reduced that he begins to understand the unreality of ordinary environment. If we could retain the quickened faculties we enjoy during our initiatory experience, after the ritual is ended, how different the world would seem to us. We begin to comprehend realities only when our ordinary environment is obliterated from our normal vision. In other words, a given environment blinds us to environments exterior or interior to it. That is why we as mortals, give so little thought to other worlds, exterior and interior to our own. The worlds are there. All human beings profess to believe it. A constantly increasing number affirm that they know it and the testimony of all the sages thru all the ages is to the effect that such worlds exist and that they are perceptible and penetrable to and by the denizens of the world of Matter. They constitute the "foreign countries" of which so much has been said and written in all esoteric literature.

15 The three degrees of Masonry, Entered Apprentice, Fellow-Craft and Master Mason, correspond to three phases of human consciousness, the Normal, the Sub-Conscious and the Super-Conscious. They also correspond to the three general aspects of Man, Body, Soul and Spirit. The Entered Apprentice Degree has to do with the things of the Body. It is the basic degree, and as such relates to fundamental principles upon which human life and conduct are developt. That is why the ritual stresses its teachings most sharply upon the candidate or Neofite on his first entrance into the Lodge. The lecture of this degree relates to the properties and qualities of Mother Earth and the states of Matter with which we have to do in the process and progress of mortal existence.

16 The Fellow-Craft relates to the Soul of Man. Soul is a phase of etheric substance that is derived or developt as a definite pabulum from the physical body or rather, the threefold body of Man, physical, etheric and astral. This essence is secreted by the Spirit of Man from the experience assimilated by the threefold Body. Therefore, the Fellow-Craft has much to do with the intellectual nature of Man, for it is in the Mind that Soul finds its vehicle of expression thru what we ordinarily term the

intellectual faculties. To the Senior Deacon is entrusted the important responsibility of implanting in the Mind of the Neofite a sincere appreciation of the finer things that can enter into and become a part of Man's being only by way of his mental perception. Mental perception must not be confused with spiritual perception, but our spiritual perception is largely dependent upon the mental avenues of ingress while we exist in mortal garb.

17 It may be seen from the foregoing that the work of the Senior Deacon has to do, symbolically as well as actually, with the Soul of the Neofite. In the Egyptian rituals, the Deacon finds his analog in those beings whose duty it was to care for the soul of the departed in Amenti, while preparing for the final judgment and the weighing of the heart of the deceast. In the Masonic work, the Neofite may well take this lesson to himself, even tho he learns of it long afterward. The work of the Fellow-Craft degree is really a weighing of the heart, for as he works his way upward over an irregular staircase of symbolic numerical values, he is approaching a place in the plan of the Temple that has much to do with his individual evolutionary status. The Soul of Man stands midway as it were, between his Body and his Spirit. Occult anatomists believe that there are specific cerebral areas in what they term the Mid-Brain that have to do peculiarly with the Soul, whatever they may decide the soul to be in the light of modern psychology. However, if this is true, and it seems logical, the Mid-Brain of Man is his individual Middle Chamber in the Spiritual Temple of the Ego, and as the Fellow-Craft Degree applies in its teachings thereto, this degree is, therefore, peculiarly the Degree of the Human Soul.

18 The Senior Deacon of the Lodge, in view of the character of the Fellow-Craft Degree, acts therein not alone as the guide and instructor of a Neofite; he is the Guide and Instructor of a Human Soul. Tho he does his work symbolically, it is nevertheless just as actual and real as tho exprest in any other way. Symbolism is not for pageantry, it is for instruction and instruction is something definite and of determinable value.

19 The Entered Apprentice Degree relates, as stated, to the Normal Consciousness, that is, the phase of consciousness that has to do with our ordinary cognizance of things while we are in the waking state. The teachings of the Entered Apprentice Degree relate almost entirely to matters which come within the province of our Normal consciousness as it functions in our social environment, by which is meant our active relations with our fellow-beings.

20 The Fellow-Craft Degree relates to the Sub-Consciousness of Man, that phase of his consciousness that assumedly lies deep beneath the surface, the all-powerful genie that carries on the vital functions of the human machine without volition on the part of the individual. Among these functions are breathing, digestion, assimilation, excretion, absorption, secretion, selection and the active, vital processes of the avenues of sense perception. But the Sub-consciousness of Man does far more than these, as psychologists have discovered and proved. It motivates the individual toward the realization of his deepest and innermost ideals, ambitions and desires. It exercises a dominion over him that he has not begun to fathom or understand. The Sub-consciousness makes possible to the individual almost anything in the bounds of reason that he may desire deeply enuf or concentrate upon with sufficient persistence, stedfastness and conviction. It is in the Sub-consciousness that faith, hope, belief and intuition as well as prescience are rooted.

21 Altho the phase of consciousness to which we are now referring is called the "sub"-consciousness, it must not be assumed that it is inferior to the Normal consciousness. It is far superior to the latter and far more potent and powerful. But its nature is such that while all powerful, it can receive only that which is transmitted to it thru the Normal consciousness, hence the term "sub". But once received, it holds fast to the general thought involved with inconceivable tenacity. In fact, it is so tenacious, that complexes and psychoses result from failure to discharge by realization of them, the ideals, desires or wishes involved. Then it becomes problem for the psychoanalyst.

22 In the Fellow-Craft Degree, the instructions of the Senior Deacon are addressed particularly to the sub-consciousness of the Neophyte. It is expected that he will and usually does forget many of the things he is taught at the time, as soon as he is released from the ritualistic procedure; but nevertheless, the essentials of what he has received have been absorbed into his sub-consciousness and will be retained there for the rest of his mortal expression for he is peculiarly in a psychological condition at the time they are impressed upon him.

23 The Senior Deacon's work is therefore, of paramount importance psychologically, for it is operative not only for the moment, but for a life time. No matter what the age of a Mason may be, it will be found to be quite surprising how much he retains even into his advancing years of the teachings inculcated by the Senior Deacon's work. There is nothing dramatic or spectacular about the Fellow-Craft Work. It is almost purely intellectual and of the quality that can and should be transmuted into a spiritual idea. It is really the foundation of the spiritual qualities that Masonic Initiation and Passing should develop into independent seership and quickened vision.

24 The Fellow-Craft Degree, coming as it does between the Entered Apprentice and the Master-Mason, teaches the important lesson of equilibrium or balance, without which no Neophyte can expect to make satisfactory progress, or, in fact any progress at all, for balance is one of the primary requisites of the spiritual traveler. In Rosicrucian rituals the Neophyte is taught that he cannot proceed by the right hand or the left hand paths alone he must pass between the Pillars of M. and S., likewise, the Neophyte in Masonry has been taught that he must pass between the Pillars J. and B. and learn the lessons their symbology teaches. Justice and Love are the Sephirotic symbols of the Fellow-Craft exemplified thru Strength and Beauty with their concomitant virtues and graces. But the main point is, that the spiritual traveler must choose and pursue the straight road that lies between the columns, learning the lesson of directness and stable equilibrium thereby.

25 King Solomon's Temple is not so valuable to Masons as an architectural accomplishment. Its chief value lies in its symbolism of mental achievement, for it required wisdom to contrive, strength to support and beauty to adorn; all virtues of the mind as well as embellishments of stone and textile. The Temple of the Human Spirit is a far more noble and glorious building than any that Solomon with all his reputed wisdom ever constructed. As a matter of fact, there is little to support the idea of a building such as King Solomon's Temple is popularly supposed to have been. Solomon or Sol-Om-On is simply the name of Deity in three ancient languages expressive of Divine Wisdom and from this concept came that of a man superlatively wise. But the mortal Solomon's wisdom was not apparent until he had reached a considerable age and had learned some sad lessons thru experience.

26 For this very reason, Solomon is a figure quite appropriate as a symbol for instruction, for it is only after we have passed thru certain experience that wisdom becomes apparent and we are able to profit by our experience. Our ability to do profit is one of the evidences of the wisdom we are expected to demonstrate and our failure to do demonstrate shows that somewhere along the line, we have neglected to learn and profit by what we have learned. In the Fellow-Craft we are taught the lessons. In the Master-Mason Degree we are to prove whether we are able to profit by them and demonstrate that we have assimilated what we have learned.

27 In a very real sense, the Fellow-Craft Degree might be called the "Degree of the World" for it exemplifies the major part of our active life. During that major part of our active life we are being taught wholesome lessons and then we are expected to put them to work for us. Our success in doing so or our failure to do so spells the measure of our progress and determines the extent to which our ideals may or will be realized. We are constantly functioning thru avenues of sense perception that are supposedly quickened by the instruction we have received from proper teachers. We are supposed to "use our senses" if we expect to make any headway in life. We are expected to demonstrate in practical mea-

sure the value and content of the precepts for success which we have been taught.

28 The same is true in the Fellow-Craft Degree. We receive wholesome instruction. We are expected to use our senses, the senses which form such a symbolic part of the Masonic teaching. We are expected to demonstrate when the proper time arrives that we have not only learned our lesson but that we also know how to apply them constructively. In other words, the Senior Deacon is an active agent of the Great White Lodge that knows no earthly representatives so far as organizations are concerned, but which works thru human organizations wheresoever and whenever it finds a vehicle appropriate to its use. The Senior Deacon, if he takes his position seriously (and if he does not, he has no right to be a Senior Deacon) should always be conscious of the fact that he is serving, not only his Lodge on earth, but also the Lodge on high.

29 Regarding the Fellow-Craft Degree as the "Degree of the World", the Senior Deacon becomes the symbol of our invisible guide thru mortal and wordly experience. Every human being has such a guide. The difficulty is, that most human beings do not know this, simply because as our culture has developt, we have lost sight of the finer forces thru overconcentration upon the coarser because visible forces. Our sensibilities are blinded and influenst by our environment and what we consider necessary to that environment.

30 Mechanical achievement alone does not constitute true culture. It is simply an evidence of the extent to which human ingeniuty can be developt. Greece and Rome had no such mechanical triumphs as we boast, but they left us an architecture and an art that we slavishly copy even at the present time and from which we dare not stray simply because we have not been able to improve upon them. The age of Philosofers laid foundations of metaphysics that have not been improved radically until Einstein gave us a new geometry with greater worlds for application.

31 The teachings of the Fellow-Craft do not apply to human inventiveness or ingenuity but to human sensibility in the acquisition mentally of the finer and more enduring things in the soul-life of Man. Mechanical concepts change with each decade, eved in the line of direct progress, but some things there are which do not change but grow more and more valuable as time passes simply because we gain a deeper understanding and appreciation of them. The Senior Deacon who does not attempt to become dramatic or theatrical but who seeks to drive home the teachings office provides, will impress the Neofite in a far more permanent and positive manner. Neofites are quick to discern in their psychological status, the evidences of dramatic effects and these effects do not produce lasting results or carry the psychometric sense of sincerity with them.

32 The Fellow-Craft embodies another most important truth under seemingly simple symbolism. Masons are, of course familiar with the position of the Compasses as spread in this Degree. The Compasses as a whole symbolize Spirit as the Square symbolizes Matter. The two points of the Compasses therefore symbolize the two extremes or polarities of Spirit, namely, emotionalism and intellectualism. In the Fellow-Craft Degree, one point of the Compasses is freed. This esoterically, is the point of emotionalism, which the philosofy of the world has taught and still largely teaches us to suppress. By suppressing our emotional instincts and methods of expression we repress our intuitional faculties and stop the action of the spiritual centers or "Chakras" in our finer vehicles, which serve as keys or links to bind together in unity the physical structure and its spiritual counterparts.

33 If we follow obediently the symbology of the Fellow-Craft we shall find that we have freed one important point in our essential make-up, which will give us greater scope of action because of a wider range of perception, contact and appreciation in manifested expression. Repressions are always harmful and in the new found freedom afforded by the measure symbolized in the Fellow-Craft, the Traveler rejoices to a wonderful degree, for then he begins to find or know himself as never before, simply because others find and know him as never before.

34 The Neofite in the Fellow-Craft understand in a general way that he has received more light, but the position of the remaining point of

the Compasses reminds him that there is still more for him to seek. He is to seek the release of the other extreme of Spirit, his intellectual faculties, not merely in an academic sense, but as transmuted into spirito-intellectual understanding. This means that what the Neofite cognizes thru his intellectuality, he must spiritualize before he will derive the complete understanding of it, for every thing has two sides or aspects, and the academic knowledge alone is only transitory unless and until it develops the spiritual knowledge enshrined in it.

35 The activity of the Spirit of Man in extracting the essence of experience known as Soul is symbolically shown in the Fellow-Craft by the way in which the Neofite is taught to wear his Apron. One corner, properly arranged, shows the penetration of the Square of Matter by the Triangle of Spirit. This penetration it is, which spiritualizes Man's nature and raises him from the materialistic plane of Entered Apprentice to this mystical plane of Fellow-Craft, for this degree is truly mystical in every way. The mystic is one who relies upon interior illumination and upon the process of meditation in acquiring truth. The teachings of the Fellow-Craft are in every instance, the kind that require meditation before their essential value becomes apparent. The symbolism of the mystic stairway is, in itself, a symbol of gradual elevation, an ascent which must be made before the Middle Chamber of the Mystic Temple can be attained.

36 In the esoterism of Fellow-Craft, we must not fail to observe that the Twelve Fellow-Crafts who figure so prominently in the Masonic drama, are none other than the human analogy of the Twelve Signs or Constellations, which combine to give to Man the experience it is the purpose of mortal existence to provide. Esoteric or spiritual science teaches us that Man enjoys recurrent lives or rebirths. These are operative twice during the time it takes the Sun by "Precession" to pass thru each Sign of the Zodiac. Thus, there are twenty-four involuntary rebirths of each human individual. In each Sign of the Zodiac, he reincarnates in both the positive and negative expressions of the Sign and by so doing, he obtains all the experience mortal life expression can give him. It is not so much a matter of where, on the earth, he comes to rebirth. It is principally a matter of expressing under the influence each Zodiacial Sign brings to bear upon the earth.

37 There is an old saying that "There's a Judas in every twelve" and so it is that the Twelve Fellow-Crafts are not without those who prove false to the oath of fidelity in the ritual drama, just as there are Signs amongst the Zodiacial group that exercise an influence held by astro-scientists to be inimical to Man's best interests if he permits their influence free play in full scope. It is the Fellow-Craft therefore, that gives us a complete clue to Freemasonry's status as a true religion, not a sectarian or denominational affair but a cosmic or world religion, centering about the solar concept as do all the true nature or world religions.

38 In its application to ordinary human life, the Fellow Craft represents Man at his prime of manhood, in the full vigor of active, constructive work. He has started from the West. He is traveling toward the East but he has not yet arrived. He is, in a way, at meridian, the full of the day of work. He has much to do in preparing the stones for the living structure—curbing desires and passions, conquering habits, divesting himself of the rough edges of untrained and unrestricted energies. He has many refinements to make, many corners to be smoothed and polished before the stones that are his personal qualities, mannerisms and attributes can fit into a final position in the Temple not made with hands.

39 It has been askt how the Fellow-Craft Degree can relate to the Queen's Chamber in the Great Pyramid correspondences that are so often brot out by Masonic scholars. The answer is plain. It is because the Middle Chamber of the Great Pyramid, designated as the Queen's Chamber, expresses the feminine aspect of Divine Creative Power. Man is a constructor. Woman is essentially the creator in human life. Man impregnates the female, but the female does the creative work in producing the human embryo and bringing it to term. She supplies the building materials, and that which is born of her, is essentially of her substance

and nourisheth thru and by her own body. Similarly, the Fellow-Craft, despite its masculine name, expresses the feminine aspect and character of the Creative Logos, the Word made Flesh. The Fellow-Craft is not only constructive, it is creative. The Master Mason puts together what the Fellow-Craft has created and prepared.

40 Little has been said regarding the Junior Deacon. He is, in a way, an apprentice to the Senior Deacon. He is not only the messenger of the Senior Warden and the attendant on alarms at the outer door, he also attends to the proper tiling of the Lodge. This is a symbol of the guardianship of the Mysteries he will some day be permitted to expound in the Senior office. Guardianship is an important mission. Whether it be St. Peter at the gates of heaven or Cerberus at the portal of Hades, guardianship is a post of responsibility, one of the details of trust reposed in a man to give him an opportunity to demonstrate his sense of personal responsibility and moral accountability. The faithful discharge of the Junior Deacons office is sure to be rewarded according to the efficiency displayed.

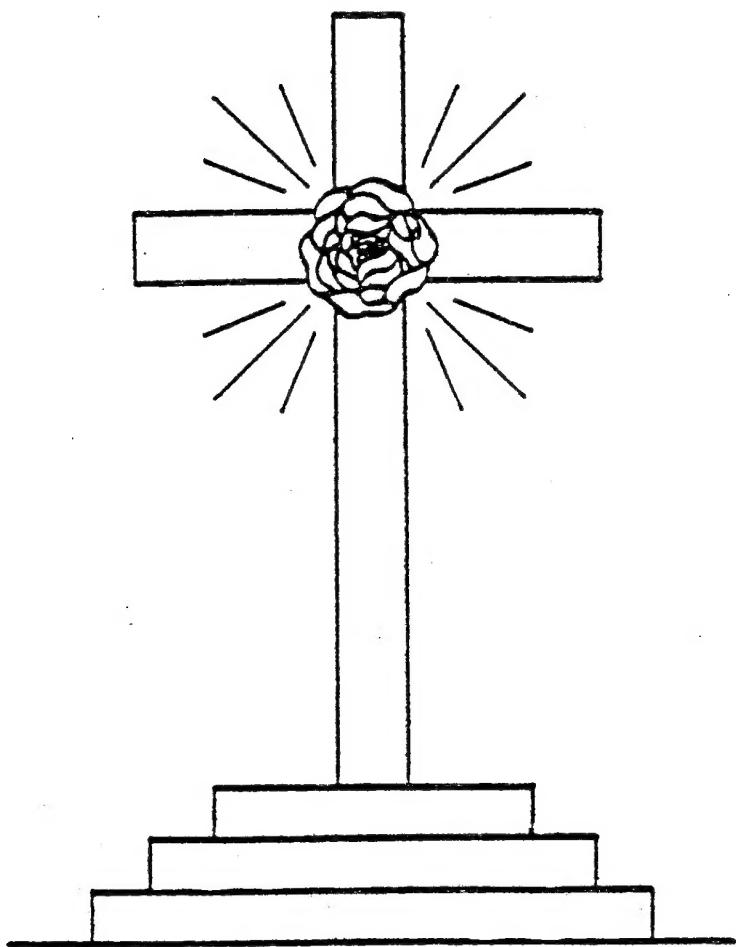
41 The depth of Masonic symbolism is remarkable, considering that it applies to day to conditions that were unknown to the Founders of the Art. The Cable Tow, for instance, three times around the body, signifies the Threefold Body. Physical, Etheric and Astral, well known to esoteric students today, but not so well known to early Masonic Monitor constructors, at a time when esoterism was tabu and it meant loss of social and other forms of prestige to be known as even interested in such matters. The Etheric and Astral vehicles or bodies of man are just as important to consider as his physical body and the Cable Tow symbolism provides this consideration. It is as important for us to circumscribe our wishes and desires as the more outward, visible and recognizable manifestation of them.

42 Chalk, Charcoal and Clay may serve to remind the Neophyte who understands, of the Freedom, Fervency and Zeal which should characterize him as a free man, not only physically free but mentally and spiritually so. Among the fifteen winding stairs, 3, 5, 7 and 9 stand out as mystic number from remotest antiquity. The Hebrew Kabala emphasizes them and Pythagoras, who taught that "Number is the principle of all things and that the organization of the Universe is an harmonic system of numerical ratios" gave them special prominence. He taught that 3 represents unity in trinity; 5 the soul derived from this trinity; 7 the threefold body, threefold soul plus Reason, and 9 the complete number of Body, Soul and Spirit in their triune aspects each. The Arabian Kabala and the Greek also hold to similar correspondences.

43 The Fellow-Craft who completes his work creditably is entitled to his wages, which are Corn, Wine and Oil. They have elsewhere in this series of lessons been discust. We are not to regard them so much in the light of wages from the ordinary superficial standpoint as we are to see in them the Neophyte's *crown of effort*. Reward merely as such is not far removed from a mercenary character. Wages that come to us as the crown of our genuine efforts have a different atmosp. The useful worker is surely entitled to a reasonable measure of nourishment, joy and gladness but his concepts of what constitute these on the material plane differ very widely.

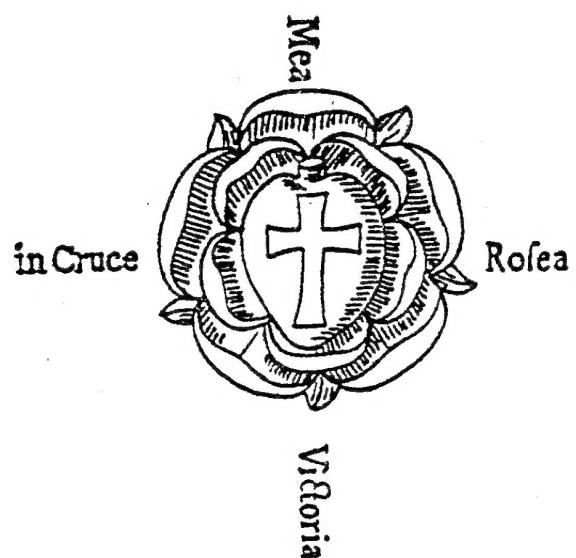
44 The Fellow-Crafts who have discovered what it means to work and receive Fellow-Craft wages in the real sense, are united in their concepts of what is required to give real nourishment, true joy and substantial gladness in the highest and ultimate sense and they strive for such wages, not as wages or rewards or in any sense of mercenary compensation, but as a goal that means a constructive life well spent in true service and therefore of lasting permanent good. Such workers partake of the good they have accomplisht for others. Their works live after them, and the wisdom of future generations shall proclaim them blessed and the world be better because of them.

45 The Senior Deacons who understand their official position will realize that they are superintendents in the vineyard and on the work of the Temple. Super because above and over the Apprentices committed to their charge. Intendents because directly in charge of a department of constructive work on the Invisible Temple itself.



THE CRUCIFIED ROSE.

The original symbol of the Rosicrucian Fraternity was a hieroglyphic rose crucified upon a cross. The cross was often raised upon a three-stepped Calvary. Occasionally the symbol of a cross rising from a rose was used in connection with their activities. The Rosicrucian rose was drawn upon the Round Table of King Arthur, and is the central motif for the links forming the chain from which the "Great George" is suspended among the jewels of The Order of the Garter. Hargrave Jennings suspects this Order of having some connection with the Rosicrucians.



From Geheime Figuren der Rosenkreuzer.

THE ROSICRUCIAN ROSE.

The rose is a yonic symbol associated with generation, fecundity, and purity. The fact that flowers blossom by unfolding has caused them to be chosen as symbolic of spiritual unfoldment. The red color of the rose refers to the blood of Christ, and the golden heart concealed within the midst of the flower corresponds to the spiritual gold concealed within the human nature. The number of its petals being ten is also a subtle reminder of the perfect Pythagorean number. The rose symbolizes the heart, and the heart has always been accepted by Christians as emblematic of the virtues of love and compassion, as well as of the nature of Christ—the personification of these virtues. The rose as a religious emblem is of great antiquity. It was accepted by the Greeks as the symbol of the sunrise, or the coming of dawn. In his Metamorphosis, or Golden Ass, Apuleius, turned into a donkey because of his foolishness, regained his human shape by eating a sacred rose given him by the Egyptian priests.

The presence of a hieroglyphic rose upon the escutcheon of Martin Luther has been the basis of much speculation as to whether any connection existed between his Reformation and the secret activities of the Brothers of the Rose Cross.

INSTRUCTIONS FOR ADVANCEMENT TO THE FIFTH DEGREE

- 1) Photocopy this page and the reverse side, or detach and use this leaf.
- 2) Answer the Fourth Degree exam overleaf.
- 3) Complete the form below. Return this leaf to the address shown and enclose your dues-donation (according to your Zone) for the Fifth Degree material.
- 4) Your exam will be corrected. If you obtain a Pass, your new membership card showing your new active status, your Pass for the Fourth Degree and all the material for the Fifth Degree will be sent you in one package by surface mail.
- 5) If you fail the exam, we will apply your dues-donation as a credit to your account and send you another exam paper for reexamination. WE WILL NOT ACCEPT SHODDY, HURRIED OR SKETCHY JOTTINGS. GIVE FULL ANSWERS IN THE SPACE PROVIDED. TYPE OR WRITE CLEARLY. DO YOUR EXAM RIGHT THE FIRST TIME AND SAVE YOURSELF THE TROUBLE OF HAVING TO DO IT OVER.

DUES-DONATION FOR THE FIFTH DEGREE (Liber 61-70)

Zone "A" Barbados. \$35.00 Barbados Currency.

Zone "B" Commonwealth Caribbean, Netherlands Antilles, and Guyana. US \$18.00.

Zone "C" All other countries. US \$35.00 or equivalent in negotiable foreign currency.

Notice to all Companions: Material is sent by surface mail. If air mail service is required please include a further U.S. \$10.00.

Chevalier Grayson
I.C.E.S./OTG
Worthing W31
Barbados, West Indies

Respected Chevalier

I herewith submit my Fourth exam (overleaf) for your kind consideration. I also enclose my dues-donation for the Fifth Degree, according to my Postal Zone, to help the Great Work. I renew my pledge of confidentiality and give my assurance that all material entrusted to me will be held as personal & confidential and for my eyes only.

Name & address:

Signature

Key #

Amount enclosed \$

OVER

FOURTH DEGREE EXAM

- 1) Give your understanding of the meaning of the Holy Grail.
- 2) Explain the esotericism of the Masonic Resurrection.
- 3) Who were the Compagnons?
- 4) To what cause does the Jungian school of psychoanalysis attribute many of our social ills?
- 5) Why is it important to balance the opposite polarities within oneself?
- 6) What is your conception of 'God'?
- 7) Who were the Gnostics?